Ville de Salé **https://en.villedesale.ma/**

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*S*alé is one of oldest cities in the Islamic Maghreb, it was founded around the beginning of the 11th century by Banu Achara dynasty which was under the sovereignty of Banu Ifran. It is well known that this dynasty had made of the region of Shellah a staging ground for it in fighting the Berghouata Emirate, which deviated from Islam, without achieving its total eradication. It seems that the city controlled the territory of Shellah and a part of its population after expelling the Berghouatans and pushed them towards the south-east region.

*G*iven the power and wealth of this clan as well as its care for science and literature, their palace court attracted writers, ordinary people from the surrounding areas and even from Andalus. This preliminary effort led to the establishment of a residential area known as Blida. In a short period of time, another wave of migrants came from Zenata region and Andalus which remarkably contributed to expanding the core territory of the Emirate. Banu Ifran built the Zenata neighbourhood in the north-east side of the city. Later the Andalusian clan of Bani Khayroun, newly settled in the city, built the new neighborhood, called after them, which is of Khyar Alley.

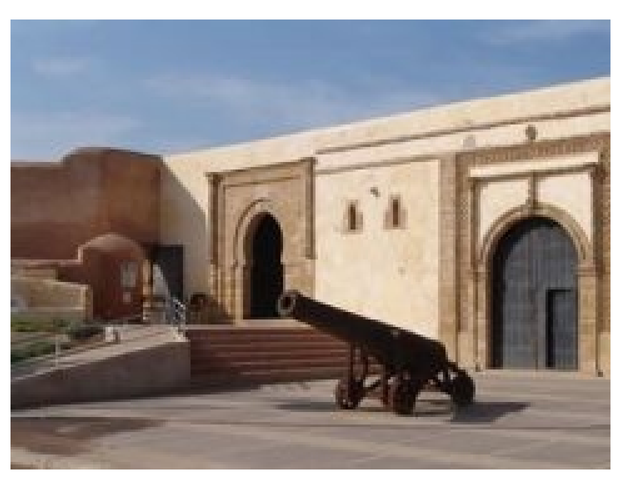
*A*l-moravids dynasty invaded the region in 1073, they eradicated both the Emirates of Berghouata and Banu Ifran, however they allowed Banu Achara to keep their previous privileges and they granted the member of this clan, exclusively, the judiciary function. During their reign, the Moravids built the Shahbae Mosque where the Friday preaching was given. Almoravids contributed in fortifying the defenses of the city enclosing it with a wall made of stones and gates especially the ones which open to the routes to Fes and Ceuta.



*W*hen Almohads came to Bouregreg river mouth in 1132, The kalifate Abdelmoumen ordered the destruction of the wall south of the city to make its control easier. And during his reign Salé joined the revolution led by Ibn Hud Al-Mezi, but he succeeded in regaining power over the rebelling regions and Salé enjoyed a great prestige during his reign.

During the reign of Yakub Al-Mansur, the third Kalifate of Al-Mohads dynasty, Salé received a special interest from him. The great Mosque, the biggest in Morocco then, was built in 1196 and an interior part of it was devoted to teaching Quran and Hadith. The outstanding Mosque of Dawud with its peculiar unfinished minaret in Bu Rmada neighborhood dates back to that period of time. The following year saw the construction of a new neighborhood under the name of Talaà connected to the bank of Rabat with a ten-meter wide bridge.

Salé had played a significant role in Al-Mohads history. With Rabat, it was where the Kalifates of this dynasty settled for months and prepared their campaigns towards other regions in Mghreb and Andalusia. Both cities profited from these stays in terms of efforts made in urbanization. This crucial role had also made Salé a target of many rebel groups. One of them is Ibn Waqarit, an Al-Mohads Sheikh, who joined Ibn Hud who led rebellion in Andalusia.



The entry of the Marinid Sultan into Salé was the beginning of a special relation between the city and the members of the reigning family thanks to the monumental accomplishments realized by them which still survive and remind of the many and varied manifestation of civilization that prevailed in Salé. The Marinid made of it a centre of one of the nine Moroccan provinces, built its Southern wall and made the Shipyard at the south-east corner an extension of it. They also established the Talaà School, the Ajiba School and a Zawiya (monastery) for hermits, in addition to two small mosques. Another unique monument built by them was the arcaded wall with a water canal on top of it to bring water from the Maamora marsh – the aquaduct.

The situation of the Marinid dynasty had not only positive aspects but also negative ones. Their defeat against the Christian fleet in 1341 marked the beginning of the decline in the city activity related to the flourishing Jihad passion in Andalusia, and lurched gradually backwards in importance. This could be seen in tales found in historical references: unlike in the previous eras the Sultans stopped to settle there for long periods, urbanization stagnated since the death of Sultan Abu Inan. Worse than that, their presence in the city was driven only by fighting on the reign. Like the rest of the country, Salé had been suffering from a deep crisis under the leadership of Sheikh Abu Zakaria Yahya Al-Wattasi who swore allegiance to the Emir Abdulhaq, the last Sultan of the Marinid dynasty.

In spite of the return of political stability in Morocco, after the Assaadi dynasty took power, their reign remains to be a vague period in the history of Salé because of the scarcity of references, except for sporadic hints to their care for

ship building in the Shipyard, the restoration of the Bab Mrissa Arcade by the king Abdel Malik Assaadi and some general briefings on the situation of Salé during the reign of Assaadi dynasty. As Assaadi state entered in a period of disruption with multiple fightings between the emirs, who had bad reputation, on the reign it was noted that Salé was practically under the reign of the kingdom of Marrakesh and managed by a representative of Assaadi authority from Al Mohads Kassabah at the southern bank. It is also noted that the city suffered from various manifestations of the country s political aspect especially after the death of the Sultan Al Mansur. Under these circumstances the role of the Suffi leaders surfaced again. The Sheikh Hassoun moved to Salé and settled in it and had important effect on the stakeholders in the city and subsequently extended to other neighboring regions. The mujahid Mohamed Layachi Maliki, who came from an ancient decent family, was one of his students. He withdrew towards Sale in 1615 and stayed there until he got the allegiance, obedience and support of its inhabitants. However his relations with the Andalusians passed through difficult periods ended by fighting them with the assistance of the British.

The fightings started in 1631, and it seems that the battles against the Andalusians had not achieved the expected results, this explained by the long duration of the war (for many years) where alliances changed sometimes. The Andalusians, for their part were not sitting idle: They initiated attacks to control Kassabah and expulsed its population towards Salé. Which led to the besiegement of Rabat again by the forces of Layachi who ultimately was assassinated by the Khalt tribe who were accomplices of Dellaís and the Andalusians.

The Dellais seized the opportunity of the end of Layachi to extend their influence on the mouth of Ab u Regreg river. Muhammad al-Hajj ad-Dila'i, appointed his son Abdullah as Emir of the cities situated at the mouth of the river, he made of Kassbah his headquarters. In view of the importance of the naval activity in the life of this city, the mission of the Emir consisted mainly in managing the foreign relations with the European powers who cared at the first place for the safety of their citizens and liberating their captives. Starting from 1664 the majority of the population along the two banks of the river accepted to join the Ghaylan Brigade, Ghaylan was one of Layachi commanders, but this situation did not last long, because the Alawit would soon take control over the region and unified the country. The Sultan Moulay Rachid entered the city of Sale in 1670.

It seems that the attention of the State was focused then on building defenses to protect the city of Salé, and later on the sultan of Mulay Ismael built the Gnawa Kassbah and the Sidi Mussa Dome and restored the arcades. The death of this Sultan marked the beginning of a deep political crisis which led to the stop of the major construction projects which began during his time.

As a result, the city became independent under the leadership of the Lieutenant Abdelhaq Fenech who managed the city affairs until his appointment as its leader by the Sultan Mulay Abdullah. Many big construction projects were carried out during this period such as Sidi Hassan Alaydi Dome at the Swiqa neighbourhood and the construction of Sidi Ahmed Haji mosque and Zawiya in addition to Sidi

Ahmed Bin Aachir Dome which was built in 1733. Even at our present time, we can recognize some of those market places, economic facilities such as the big Souk and the office of the market inspector, wind and water mills and some coin-minting workshops of which only one still exists at the Old Mellah next to Hotel Askour. The city grew bigger during this period due to the constructions made by the Lieutenant Abdelhaq Fenich who built, on instruction from the Sultan Mohamed Ibn Abdellah, a big tower overlooking the sea which is still known as Borj Addomoue (Tower of Tears) or Borj Alqaed (Tower of the Leader), he also built another big tower at Bab Sebta and used it as his base.

During the 18th and 19th centuries, many constructions were added to the urban landscape such as the Jazarin Mosque and the New Mellah at the site of the house of Industry at the south-east of the city built in 1808 during the reign of Sultan Moulay Sulaiman. His reign period left much impact on the history of Sale due to the treaty signed with some European countries in 1818 on stopping piracy. As a result, the city entered another era on both economic and demographic levels thanks to its privileged position as a crossroad between the north and south of Morocco.

One of the key milestones in the history of Salé was the death of Sultan Hassan I in 1894 and its results when the population automatically gave allegiance to Sultan Abdelaziz, which opened the way for local rivalries on who should be the leader of the city. At the end Mr. Tayeb Sbihi was appointed at that position for he was in good terms with Sultan s nearest circles. However this was jeopardized by a new crisis which resulted from the destitution of Sultan Abdelaziz and declaring allegiance to Sultan Abdel Hafid. The population of Sale were taken by surprise and as soon as they heard that the Sultan delegation is leaving the city towards the two river banks they declared their support to him and invited him to visit the city. And indeed, the Sultan had entered the city and visited its shrines before heading for Rabat where he settled for 10 months. As the population of Sale saw that Sultan’s troops defeated by the Rhamna tribes, they gave their allegiance to the Sultan Abdel Hafid in the summer of 1908.



The date of 27th April 191 marked the first entrance of the French troops to Sale on their way towards Fes. They occupied the gates and the towers at the southern area, and destroyed the ones overlooking the sea and burned its canons before withdrawing to outside the fences.

During the 19th century, the city of Sale saw some additional urbanization, the defenses at the old Sqala near Sidi Bin Acher shrine were completed in 1885, during the reign of Sultan Hassan I. The lieutenant Mohamed bin Said built around 1977 another fence along the wall towards the river to protect the unsafe sand area as well as the old

Musallah. And he opened a gate with the name of “the gate of the wind“ which was closed during the night. As the city grew bigger in the recent years, the Mussalah was transferred to another place near the cemetery of Bab Lmel’aqa in front of Abi Abdellah Almejrad shrine.

What featured perhaps the city then is perhaps the increased number of the new neighborhoods because of the mass migration from other nearby tribes who settled in uninhabited places such as Bab Chafaa, Bab Sebta, Swiqa and Saff. By the next century, there was already 15 neighborhoods in the city with sixty mosques but the Friday preach could be delivered only in three of them which are the Great Mosque, Chahbaa and Sidi Ahmed Haji.

Although the number of neighborhoods had increased, by early nineteenth century, but most of it consisted only of groves and yards, the number of which reached forty-two, and was owned by some Slawi families who lived on it usually through direct exploitation.

The beginning of the protectorate era marked the break from the traditional urban system in Salé. As soon as the French took control over the country, they started implementing their views regarding its modernization. They did that with the assistance of the city dignitaries. The first measure they undertook was the establishment of a municipal council in 1913 consisting of four Muslim members, Christians and Jews.

The fist accomplishment of this new institution was the development of infrastructures such as paving the road leading to Rabat and the one beside the military barrack. An unpaved road network built around the city, other roads inside it remained unpaved but were rehabilitated and side-pavements were added. The water canal was also repaired so that water could be transported on top of the arcade wall and be harvested in a basin in Bab Chafaa provided with a hundred of public lighting gas-lamps. In addition, two hospitals were built: one for men and the other one for women. A school for the children of town dignitaries was built in the Bab Hassan neighborhood in the 1st of November 1912.

The Old Town https://en.villedesale.ma/?page_id=1192

Information about Zawaya and shrines is taken from the website of the local council of Sale prefecture.

Gates of Old Town

- **Bab lemrissa,** it is one of the biggest historical gates in Morocco. It was built by the Marinid Sultan Abu Youssef Yaakoub bin Abdelhaq during the decade of the 1270s, with the Sultan himself said to have participated in the construction work. According to Nassiri, an architect named Mohamed bin Ali, who came from Sevilla, supervised the project of a fortified port that could be also used as shipyard and connected the city with Bou Regreg river. This port has a rock façade decorated with beautiful ornaments, calligraphy and artistic motifs in the shape of flowers. The port was fortified with two rectangular towers reaching a height of 2.20 meter above the wall and 3.50 meter wide and an arcade in the form of a horse-back, its opening is around 9 meter wide, and its summit is 9.60 meter high even if the level of the soil got higher with sand deposits.
- **Bab Sebta,** located at the northern part of the city, it is considered as one of the most impressive gates for visitors of Salé. Characterized by its huge tower from which the city affairs were managed during the reign of Abdelhaq Fenech (1757-1738). It was given this name because people had to use this gate to reach the route leading to Sebta.
- **Bab Bouhaja,** a large gate which was destroyed during the 60s. It is named after the venerable holy Andalusian man Sidi Ibrahim Bouhaja Randi who kept the hermits monastery (Zawiya Nossak) during the 14th century.



- **Bab Dar Sinaa (Shipyard gate),** one of Salé historical gates. It is known as Bab Alfaran (oven gate) or Bab Antar because it contained an arsenal and weapons factory for the pirates. It was built in 1261 by the Marinid Sultan Abu Yousuf Yaakub Bin Abdelhaq under the supervision of the Andalusian architect Mohamed bin Haj Al Ichbili.
- **Bab Chofaa,** one of Salé historical gates. Characterized by the marvelous and harmonized design. It is 5 meter high and contains Bab sab'a banat (Seven Girls Gate).
- **Bab M'alqa,** one of Salé historical gates, it overlooks the cemetery and the sea. It is different from all other gates in form and in size. It is a small gate which still has two wooden sides. Its importance was drawn from the fact that it was where the Sultan stayed during his visit to some places in the city.
- **Bab Al Khamis,** located at the Eastern side of the city. This name replaced the old name of Bab Fès (Fès Gate), it was the only entrance to the city from this side before it was definitely closed in 1991. It is a historical monument in Salé with two old canons. The entrance to the city from this side is reduced to a small side gate.

Towers of the old town of Salé:



- **Borj Bab Sebta,** it was built by the ruler Abdelhaq Fenech in 1738. It is the place from where the city had been ruled.



- **Borj Domoue, o**r the old Seqala. It was built in 1759 by the sultan Sidi Mohamed bin Abdellah, It contains canons made of bronze. It is also called borj (tower) of Sidi Bin Acher.
- **Borj Rokni ,** it is also called Al Borj Al Kabir (the Big Tower) or the New Seqala. It was established in 1853 by Abu Al Fadl Abdel-Rahman ibn Hicham.
- **Borj Al Mellah,** located near Bab Lemrissa.
- **Borj Al Mothamin,** it was so called because it consists of 8 sides.

Mosques of the old town:



- **The Great Mosque,** the Great Mosque or what is known to the inhabitants of Salé as the Jamaa Lkbir (large mosque) is considered as a spiritual and scientific monument which characterizes this city. It is one of the greatest mosques in the Islamic world. It had been extended and reconstructed during the reign of AlMohads Sultan Abu Youssuf Yaaqub bin Youssuf Al-Mansur in 1196. The first scholar to be mandated to give the Friday preach during the reign of Yaaqub Al-Mansur was Justice Abu Mohamad Abdullah Ibn Soleiman AL Anssari, judge of Salé and Ribat Al-Fath. The Great Mosque was built on a vast surface exceeding 5070 m2, which covers a diamond-shaped square containing high walls with two praying rooms and three courtyards and many suites. It has the same design as Al Mohad mosques of comparable value of other great Islamic Mosques with its high pillars and different arcades and good design.
- **Ashahbae Mosque,** the second mosque which was built in Salé by Al Moravid Sultan Youssuf Ibn Tachafin during the second half of the 11th century. It was restored in the middle of the 20th century. It was named *Djema Echchaba* because of its *gold-colored marble columns were stolen from the ruins of the monuments of Chella*.
- **Sidi Ahmad Hajji Mosque,** sultan Mulay Ismail ben Ali Sherif ordered to build this mosque named Sidi Ahmad Hajji in the area of the large market in the old town, he was among the Righteous of Salé, he was also famous for being an ascetic and for participating in the liberation of the Mehdia fortress from the Spanish in 1681, he was a follower of the Gazullah way.

The shrines of the the ancient Sale town:



Salé town was famous for the presence of many corners and places of worship (zawaya wa ribatat) , and the most important corner in the town during Bani Marin age was the corner of the pious which was built by Abu Inan for strangers and visitors.

Ancient Salé includes now a large number of righteous pious people, ordinary people feel confused about some of their names. Also, their shrines get different degrees of interest and organization.

Some of them are well-known on the national level like the shrine of the righteous pious Sidi Abdullah Ben Hassun, whose name is associated to the convoy of candles. And the shrine of Sidi Ahmed Ibn Achir, who is famous among ordinary people by his capacity to heal visitors who suffer from epilepsy and mental diseases. There are corners which have seasonal activities especially in the ceremony of the birth of the prophet.

The majority of shrines in Salé are deserted places which poor and destitute people take as lodging, others are not known except as names for streets.

The first corners and shrines in Salé are found in three large centers which are Talaa, Zenaata, and Leblida. These neighborhoods were the core of the city during the age of Bani Achara. Also the most ancient shrines are there. When the Almoravids came, the city grew larger and they built Mosque Achahbaa. And at the age of Almuwahhidin, Burmada was built and they built the Great Mosque on the remains of Mosque Bani Al Achara. Yet part of these remains included the oldest righteous man of Salé who was Sidi Abdelhalim El Ghemad, who died in 590 Hijri/ 1139.

During the Marinid age, more shrines appeared in Talaa, Zenaata and Bab Hssain. The reason behind that was the Marinid School which was built by Abu Elhassan in the year 1430 beside the Great Mosque which was the centre and the core to all students. Since the age of Bani Al Achara, judges and scholars used to give lessons. The attention of Abi Elhassan helped in that, so he brought necessary water for ablution to the school and the mosque through the arcades of Salé.

Shrines and corners also spread in Bab hssein when Abu Anan built the school which became a hospital.

The geography of shrines was limited to this site until the 16th century, when Sidi Abdullah Bin Hassun came from Salas, versions refer to unanimity he got from people and the righteous people be them alive or dead, and he was appointed a Sultan on them in Salé. Among the righteous of Talaa Sidi Muhammad Mfadel (1676), and Sidi Ahmed Taleb (1677).

The last of Sale's righteous people to die was Ahmed Hajji (1708), and his son Abdullah Eljazzar (1727) and Elhassan Elaydi (1736). But as to the oldest among them outside the walls, we have the shrine of Sidi Bel Abbas (1145O), who chose seclusion after he donated all his property. His shrine was built two centuries after his death by an order from Abu Anan, and was restored in the age of Moulay Ismail. The second was Abu Moussa Doukkali (died 1155), he was also isolating himself, ate sea fish and herbs . At first, he lived in the" hotel of oil" in his time, which became a school and a hospital at the age of Abu Anan, then it became a house for the judge after the first world war. Abou Moussa Doukkali died in Riadh Bani Achraa, then Melala Bent Ziadat Allah took his ashes after one week and built on them a huge shrine, which was restored after five centuries during the age of Moulay Ismail.

Corners (zawaya) spread in Sale at the beginning of 19th century, they are branches of national corners and ways. The sheikhs of some of them came from outside Salé , and were strongly attached to them like zawia Touhamia in ESSAF, which was founded at the age of Sidi Mohamed Ben Abdullah. The origin from Touhama is from Wazzan. The first one who came from this family to settle in Salé was Moulay Ibrahim from a sign of the righteous pious Sidi Elhaj Laarbi Elwazzani.

Among the Zawaya, the Zawiya Darqawiya headquarters dates to the 12th century. Originally a shrine of the righteous pious Abu Ali Chrichi, it was used by the followers of Moulay Ahmed Seqalli El Fassi in the Marinid's age who built the current Zawiya. In the 19th century it was taken over by the followers of Moulay Larbi Darqawi.

Among the recently built Zawaya in Salé is the Kettani Zawiya. It was designed and built in 1902 by the founder of the Ahmadi Kettani way Sidi Mohamed Ben Abdelkbir Elkettani. The buiding was originally a special luxurious house of Ben Said family.

SOME NOTABLE OF SALÉ https://en.villedesale.ma/?page_id=1195

Sidi Ahmed ben Achir:

Sidi Ahmed bin Mohammed bin Omar ben Achir al-Andalusi, said Sidi ben Achir or Ahmed ben Achir. He was a model of abstinence and asceticism fleeing the community of humans, especially the rulers, to devote himself to worship and devotion. His tomb was located in a shaded enclosure by a fig tree, before Sultan Moulay Abdellah ibn Ismail built an imposing dome on the tomb, the renovation of which was ordered by Sultan Abderrahmane ibn Hicham (mid-19th c).

This sultan also built a nearby maristan with about thirty rooms reserved for the sick, especially those suffering from mental illness. Slaoui patrons have added other rooms to accommodate visitors from far away. Whether the university hospital for psychiatry "Errazi," a pioneering facility in treating drug addiction in the Tabriquet district could be considered the successor institution is not certain.

Sidi Abdellah ben Hassoun:

Sidi Abdellah ben Ahmed Khalid, better known under the name of ben Hassoun native of the Slas in the Rif (died in 1604). He was known for his disinterestedness, his erudition, and his capacity as a great orator. He took his place in the Great Mosque at Salé, where the crowd crowded around him for the Sultan and obtain blessings from him.

He had many disciples including the great mujahid M'hamed al-Ayyachi. The dome of his mausoleum was erected by Sultan Moulay Ismail. The mausoleum Sidi Abdellah ben Hassoun is venerated by the Slaouis and its moussam takes place on the eve of the Mouloud, the birthday of Prophet Sidna Mohammed.

The ceremony of the candles is associated with his worship, which during the procession are deposited in the mausoleum where they remain a year in anticipation of the next Mouloud. The mausoleum was enlarged during the last decades by taking on a portion of the adjoining cemetery; The addition was made in a refined and sumptuous architectural style.

Sidi M'hamed el-Ayachi:

Sidi M'hamed el-Maliki ez-Zeyani el-Ayachi (1563-1641), more commonly known as Al-Ayachi, nicknamed the "Saint of Salé", is a marabout and a powerful military leader having lived in the current Salé (At the time, known as Salé-le-Vieux, as opposed to the present Rabat, then known as Salé-le-Neuf, at least concerning its medina).

Since the death of Ahmed al-Mansur Saadi in 1604, Morocco is in a state of anarchy where the Sultan loses his authority. Spain then took the opportunity to *annex* Larache in 1610, then the port of La Mamora in 1614.

According to the historian Mohamed Zniber: "In his dispute with the Moors of Rabat, who quickly developed into armed conflict, Ayyachi accused them of having betrayed the cause of Islam during the siege of the Mamora (1619?) and offered their services to the

King of Spain, which was not entirely false. Based in Salé-le-Vieux, Al-Ayachi leads the jihad against the Spaniards by starting the maritime race with the Moorish arrivals and with the help of the English. He succeeded in reconquering la Mamora and extended his power to Taza.

In April 1627, Al Ayachi attacked Salé (Salé-le-Vieux and Salé-le-neuf), which he seized and transformed into his principality, later becoming independent governor of the Republic of Salé. [not accurate; this Republic dates to 1614 with Jan Jansen as leader] A month later John Harrison signed a treaty with him and began a diplomatic relationship with the political entity. Al-Ayachi sends his representatives (probably renegades) to the court of King Charles I of England: Mohammed Bensaid (Lopez de Zapar) in 1627, Ahmed Naravaez in the same year and Mohammed Clafishou in 1629.

On April 30, 1641, Al-Ayachi was assassinated during intestine quarrels which tear apart the ephemeral corsair republic. The marabouts of Dila, near Khénifra, became masters of the thalassocracy after defeating the Saadi chérif and the supporters of the late marabout of Salé. His home is on the site of the present school of Mekki Alaoui.

Sidi Ahmed Hajji:

Sidi Ahmed Hajji (1691) is a marabout and military leader of Salé. He is known in particular as a *moudjahid* (holy warrior in Arabic) for having expelled the Spaniards from the beaches of the Mehdia. He is the last great saint of Salé.

A zaouïa was created in his honor at Salé where several of his descendants are buried as is the rich merchant who bears the same name Ahmed Hajji, his sons Saïd Hajji and Mohamed Hajji. An old mosque in the heart of the souks of the medina bears its name too.

Sidi Ahmed Hajji is the most famous Saints of Salé. In the 17th century, the European states had launched against the barbarians, Salé-le-Vieux was then a constituent of the Republic of Salé, it is during this period that begins the career of Ahmed Hajji. According to research conducted by Kenneth Brown, a letter addressed to the States of Holland dated 1640 included the name of Ahmed Hajji who had his goods on one of the captured ships.

In 1681, Ahmed Hajji with his 300 men from Salé launched an attack against the Spaniards and forced them to evacuate Mehdia. This courageous act earned him the posthumous title of Saint (*Sidi* in Arabic). According to the historian Ibn Ali Doukkali, the marabout continues his relations with Spain and is noticed by the Sultan Moulay Ismail who grants him marks of honor and respect while the Spaniards offered him a sword with ceremonial.

Ahmed Hajji studied mysticism with great *alems* like al-Yabouri. Legends tell that he was a sober man and a weaver. His funeral was memorable and was buried in the zaouïa he created, his son Abdellah Al Jazzar (died 1710) inherited his blessing. His grandson Al Faqih Faris Abu Madyane (died 1756), built a Friday mosque in the heart of Souk Lakbir towards the end of the reign of Moulay Ismail. Then the Sultan the great son Abu Madyan imam and khatib of the mosque and designated the zone a *horma*, inviolable place where all the persecuted found refuge.

According to Ibn Ali, Ahmed Ben Achir al-Hafi, a Salé scholar writes a biography of the saint he met. Among the students of El Hafi, there was Cadi Mohamed Ben Hajji Zniber (died 1780) and his son Haj Mohamed (Cadi of Salé and Khatib of the Great Mosque). Thus, according to the historiographer, the qualities of the Saint were perpetuated among his descendants who make the Hajji family one of the great and ancient families of Salé.

Festival of Pirates https://en.villedesale.ma/?page_id=1244

The festival of "pirates", which is set for arts of circus and travel, is presented with its different components and activities in many neighborhoods and city avenues. It is organized under the supervision of the association "the pirates" and the Moroccan association to help kids in difficult situations.

The festival contributes in weaving links between history, memory, heritage, architecture and modern creativity. It constitutes a distinguished artistic ceremony which contributes in developing the city and promoting a sustainable artistic policy.

Bab Lamrissa square https://en.villedesale.ma/?page_id=1252

This square is situated outside the old walls of Salé city, and its existence is linked to its historical role. It was the river port of the city. All the ships which used to enter the city anchored there. It got its name from Bab Lamrissa or the door of the "small port" which was set up by the Merinid Sultan Abu Youssuf Yakoub Ben Abdelhaq Almarini in the year 1270 A.D . It played an important role during the period of Sea Jihad. What made it most famous was that Sultan Abu Yakoub Abu Yusuf sent from it in 1285 A.D 36 warships to attack the *Islas Verdes* [unidentified; not Cape Verdes Islands off of Africa – they were uninhabited] off the southern coast of the Andalusia.

In spite of the dangers which affected Bab Lamrissa Square since 18th century, the river sands which almost swept away its identity and the effects of the cement invasion since 1920 which did not respect it as a historical landmark of the city, this square has always constituted an open space for many cultural and entertaining activities.